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itself is incomprehensible. The difficulty of understanding the union of the two natures in Christ is not of itself a logical bar to its reception, if demonstrated by other arguments.

The second part of the treatise deals with the Catholic Church as such, and, as one might expect, the position of the author is clearly defined. He has no parley or compromise with Protestant ideas. The authority given to Peter was definite and supreme as the vicar of Christ, and flows onwards to the hierarchy through the Apostles, and the writings of the early Christian Fathers are freely quoted in support of this view. Doctrinal infallibility and spiritual government are the prerogatives of the Church. To substitute one's personal judgment for these is *heresy* and heresy is *sin*, though baptism by heretics in the name of the Trinity is valid. Our author defends the Inquisition as a union of the spiritual and civil powers—the one to establish a crime and the other to punish it. The Spanish Inquisition he regards as on a different footing from the Roman, but he defends it in the main. For the massacre of St. Bartholemew he holds the Church not responsible. As for Luther, Calvin and the other reformers of the Sixteenth Century, he writes in the severest terms, and he rejects the Protestant idea of the Bible as the sole rule of faith. As for the Church of England, which, by retaining the Episcopate, has separated the least from Catholic tradition, he predicts that she is destined either to be absorbed by German naturalism or to resume her place in the Catholic fold—perhaps both, by a process of decomposition. Philosophic speculation and freemasonry are alike inherently bad, foolish and mischievous, and the author concludes with a warm eulogium on the Catholic Church as the one hope of mankind.

We suppose that there is really very little that is new to be said on this great controversy. The prospects for a re-united Christendom are very dark at present, and the claim of the Catholic Church of absolute supremacy and infallibility is scarcely likely to draw together the various powerful forces which have raised the standard of the rights of the individual conscience. The best that both parties can do is, under the shelter of the spirit of toleration now prevailing, to acquaint themselves with each other. In this way they may find some grounds for mutual respect, co-operation and friendship, while differing in some essential particulars.

VI.

A TALE OF SOUTHERN LIFE.

MR. CONWAY'S novel "*Pine and Palm*"* is exceedingly fascinating as a story pure and simple. It catches the reader up at the beginning, and carries him along to the end, without a moment of indifference or fatigue. The characters, also, are firmly drawn; and if perhaps they err a little on the side of too much virtue, they are sympathetic and pleasing, and to each of them the author has contrived to give a strong and unmistakable individuality. More than this cannot be said of many of the novels that come to the reviewer's table now-a-days.

But over and above its pleasure-giving qualities, "*Pine and Palm*" possesses an interest and an importance, which will render it indispensable to the library of everybody who wishes to acquire something more than a superficial knowledge of American history. The picture of life on a sea island plantation in *ante-bellum* days, with its careful analysis of the inter-relation of blacks and whites, is evidently not a fancy sketch; and aside from its excellent artistic qualities, its freshness, its breadth, its color, its good humor,—its value as a record of the facts of a

*"*Pine and Palm*." A Novel. By Moncure D. Conway. New York: Henry Holt & Co.

past phase of American civilization can scarcely be over-rated. This value will be duly appreciated by the future historian of our country, who, wishing to depict the life, as well as to narrate the events, which marked the South in the times immediately preceding the Rebellion, will turn to "Pine and Palm" with no small feeling of gratitude to Mr. Conway for having written it. A like value attaches to the scenes in which grim old Captain John Brown plays a chief part; and to the description of the socialistic colony at Bonheur, under the leadership of the gifted and charming Maria Shelton.

It is not often that one succeeds in writing a novel which shall appeal equally to the light reader and to the serious student; but this is precisely the measure of success which Mr. Conway has achieved.

BOOKS RECEIVED.

D. Appleton & Co.

The Geological History of Plants. Sir J. William Dawson, F.R.S.
 The Art of Investing. By a New York broker.
 Slips of Tongue and Pen. J. H. Long, M.A.
 The Deemster. A Romance of the Isle of Man. Hall Caine.
 An Unlaid Ghost. A Study in Metempsychosis.
 A Critical History of Sunday Legislation, from 321 to 1888 A.D. A. H. Lewis, D.D.
 David Poindexter's Disappearance, and other tales. Julian Hawthorne.
 The Story of Collette. From the French.

Chas. Scribner's Sons.

Society in Rome under the Cæsars. William Ralph Inge, M.A.
 Bonaventure: A Prose Pastoral of Acadian Louisiana.

T. Y. Crowell & Co.

Maximina. Don Armando Palacio Valdes. Translated by N. H. Dole.
 Initials and Pseudonyms. A dictionary of literary disguises. Wm. Cushing, B.A.

Mook Bros. & Co.

Dreamland. A Book of Modern Fairy Tales (4th edition). C. A. Byrne.

McGowan & Young.

The Fact Divine. An historical study of the Christian Revelation, and of the Catholic Church. Joseph Broeckaert, S. J.

Ticknor & Co.

Outlooks on Society, Literature and Politics. Edwin Percy Whipple.
 Harvard Reminiscences. Andrew P. Peabody, D.D., LL.D.

The Bancroft Company.

Nerve Waste. H. C. Sawyer, M.D.

Macmillan & Co.

A Study of Religion; Its Sources and Contents. Dr. James Martineau.

D. Lothrop & Co.

The Indian Side of the Indian Question. William Barrows, D.D.
 Bybury to Beacon St. Abby Morton Diaz.